

ence, curatorial, and exhibition specialists looking for quick information, context, or a place to begin further reading and research.

While the Columbia Guides to American Indian History and Culture Series cannot rival the Smithsonian's massive multi-volume *Handbook of North American Indians* in terms of research information and depth, it offers general audiences a scholarly yet readable resource.² Academics and tribal members could point out any number of important events for inclusion, but Fowler synthesizes a large amount of current scholarship into a concise and graceful narrative, and she keeps it moving. This is no small feat given that she has to cover the cultures and histories of Plains Indians, Clovis to casinos, in 283 pages. If there is a weakness in her presentation, it is in the lack of explicit reference to oral traditions and American Indian explanations of who they were and how their worlds functioned, and the lack of American Indian voice in describing who they are and what it means to be a Plains Indian today. But that is likely a limitation of the series format and not Fowler's scholarship, which is, as always, superb. Fowler's *Columbia Guide to American Indians of the Great Plains* has already received universal praise and should become a standard and well-thumbed reference tool for educators and cultural resource managers across the country.

David Rich Lewis
Utah State University

1. Theda Perdue and Michael D. Green, *Columbia Guide to American Indians of the Southeast* (New York, NY: Columbia University Press, 2001); Kathleen J. Bragdon, *Columbia Guide to American Indians of the Northeast* (New York, NY: Columbia University Press, 2002).

2. William C. Sturtevant, general editor, *Handbook of North American Indians*, 20 vols. (Washington, DC: Smithsonian Institution Press, 1978).

Marketing Heritage: Archaeology and the Consumption of the Past

Edited by Yorke Rowan and Uzi Baram. Walnut Creek, CA: AltaMira Press, 2004; 304 pp., photographs, notes, index; cloth \$75.00; paper \$27.95.

In Moab, Utah, reproductions of rock art panels grace the parking lots of motels, public garbage cans, and even the menu of a local diner, where a popular sandwich is named after the Hopi character, Kokopelli. From my perspective as an archeologist for the four national parks from which many of these images are appropriated, the time to debate the use of such resources to "brand" my tourist town has long passed. However, as the popularity of heritage tourism grows, so does the question of archeologists' and cultural resource managers' roles in the marketing of heritage. One needs only to look at this publication and the recent publications from the Society for American Archaeology to note that archeologists are realizing (if perhaps a bit belatedly) that they should start participating in this discussion.

By its own account, the book *Marketing Heritage* "constitutes one of the first systematic efforts to analyze this new global marketing of the past." This is no business school analysis or laundry list marketing plan, but, rather, a thought-provoking and wide-ranging analysis of the manifestation and implications of heritage tourism based on the traditions of anthropological theory and inquiry.

As the articles in the volume express, archeological remains are often used for political and nationalistic ends. This critique has been central to debates within the discipline. What the volume illuminates, however, is that today's global economy increasingly commodifies cultures and, by extension, cultural resources. These commodities are being bought and sold as tourist experiences in much of the developing world, as well as some communities within the western world, where tourism has become the basis of the economy.

Colonialism and the ultimately ambivalent "green revolution" of the recent past manipulated local economies in the developing world into producing goods that would be viable in first world markets. The remaining historical legacy of both is the highlighted disparity between nations, the creation of "winners and losers" based on western demand, the literal destruction of numerous archeological sites, and the "modernization" of traditional societies. As the world shifts towards post-industrial development and tourism services, globalism can be said to have many of the same negative consequences. Cultural change and destruction were once by-products of development schemes, but in today's global capitalistic world, culture and cultural resources are overtly manipulated to market heritage. And current marketing achieves not just nationalistic or political ends, but it caters to the tastes and desires of western tourists!

The authors do a tremendous job of presenting this primary thesis, and validate that it is, indeed, a global phenomenon. The book presents case studies from Greece, Ireland, England, Mexico, Cambodia, Germany, the United States, Israel, and Jordan. While most of the contributors have conducted archeological or historical research in their respective domains, they present the studies less as archeologists than as participant-observers in the culture of "tourists." This perspective is important. As many archeologists struggle with the heritage tourism phenomenon, this volume demonstrates that it is perhaps better grasped standing above the excavation unit looking in, rather than trying to view it from below.

The authors also demonstrate how archeological remains are appropriated to bestow legitimacy on increasingly homogenous cultures, how the arbiters of culture pick and choose historical sites and themes to market, and how the current political climate and the "war on terror" affects those countries, particularly in the Middle East, that have put all of their sherds in the tourism basket. When these historical icons, with their created nationalis-

tic or capitalistic narratives, are too associated with power, they become vulnerable as terrorist and revolutionary targets. Additionally, the authors point out that the marketing of heritage sites has the unintended negative consequence of fueling the international illegal market in antiquities. Fortunately, the authors also discuss international law codified in UNESCO treaties, which is being used to combat the physical threats to archeological sites and objects, as well as the World Archeological Congress, which is addressing the threats to intellectual property and the rights of indigenous peoples.

Thus far, international heritage marketing forces have asked, as Kelli Ann Costa writes in her article on marketing archeological sites in Ireland, that archeology "be seen, not heard." Archeologists have been largely complicit in this arrangement by distancing themselves from popular culture in their quest for scientific objectivity. However, the authors challenge archeologists to avoid clinging to such an artificial dichotomy, and, rather, to participate in what contributing author Joan Gero describes as "engaged archaeology." This challenges archeologists not only to become advocates of sites and what they have to tell us, but also to work to ensure that the products of our endeavors are used in ways that respect the particularities of history and the modern descendants of those whom we study. Also useful, the volume points out, would be to develop methodologies for evaluating heritage marketing that include cultural as well as economic values. By daring to quote the French social theorist Jean Baudrillard rather than archeologist Lewis Binford, the authors of *Marketing Heritage* provide a significant contribution to popular discourse towards this end.

Melissa Memory
National Park Service

National Park Service
U.S. Department of the Interior



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